

## TALMAGE'S SERMON.

"NEXT TO THE THRONE" LAST SUNDAYS SUBJECT.

Golden Text: "They Drew and Lifted Up Joseph Out of the Pit and Sold Him to the Ishmaelites"—Genesis xlv, 28.



YOU cannot keep a good man down. God has decreed for him a certain point of elevation. He will bring him to that though it cost him a thousand worlds. You sometimes find men fearful they will not be properly appreciated. Every man comes to be valued at just what he is worth. You cannot write him up, and you cannot write him down. These facts are powerfully illustrated in my subject. It would be an insult to suppose that you were not all familiar with the life of Joseph. How his jealous brothers threw him into a pit, but seeing a caravan of Arabian merchants trudging along on their camels, with spices and gums that loaded the air with aroma, sold their brother to these merchants, who carried him down into Egypt; Joseph was there sold to Potiphar, a man of influence and office. How by Joseph's integrity he raised himself to a high position in the realm, until under the false charge of a vile witch he was hurled into the penitentiary. How in prison he commanded respect and confidence. How by the interpretation of Pharaoh's dream he was freed and became the chief man in the realm, the Bismarck of his century. How in the time of famine Joseph had the control of a magnificent storehouse which he had filled during seven years of plenty. How when his brothers, who had thrown him into the pit and sold him into captivity, applied for corn, he sent them home with the beasts of burden borne down under the heft of the corn sacks. How the sin against their brother which had so long been hidden came out at last and was returned by that brother's forgiveness and kindness—the only revenge he took.

You see, in the first place, that the world is compelled to honor Christian character. Potiphar was only a man of the world, yet Joseph rose in his estimation until all the affairs of that great house were committed to his charge. From his servant no honor or confidence was withheld. When Joseph was in prison he soon won the heart of the keeper, and though placed there for being a scoundrel, he soon convinced the jailer that he was an innocent and trustworthy man, and released from close confinement he became general superintendent of prison affairs. Wherever Joseph was placed, whether a servant in the house of Potiphar, or a prisoner in the penitentiary, he became the first man everywhere, and is an illustration of the truth I lay down, that the world is compelled to honor Christian character. There are those who effect to despise a religious life. They speak of it as a system of phlebotomy by which the man is bled of all his courage and nobility. They say he has demeaned himself. They pretend to have no more confidence in him since his conversion than before his conversion. But all this is hypocrisy. There is a great deal of hypocrisy in the church and there is a great deal of hypocrisy outside the church. It is impossible for any man not to admire and confide in a man who shows that he has really become a child of God, and is what he professes to be. You cannot despise a son of the Lord God Almighty. Of course we have no admiration for the sham of religion.

I was at a place a few hours after the ruffians had gone into the rail-train and demanded that the passengers throw up their arms, and then these ruffians took the pocketbooks; and Satan comes and suggests to a man that he throw up his arms in a hypocritical prayer and pretension, and then he steals his soul. For the mere pretension of religion we have abundance. Redwald, the king, after baptism, had an altar of Christian sacrifice and an altar for sacrifice to devils; and there are many men now attempting the same thing—half a heart for God and half a heart for the world—and it is a dead failure, and it is a caricature of religion, and the only successful assault ever made on Christianity is the inconsistency of its professors. You may have a contempt for pretension to religion, but when you behold the excellency of Jesus Christ come out in the life of one of his disciples, all there is good and noble in your soul rises up into admiration, and you cannot help it. Though that man be as far beneath you in estate as the Egyptian slave of whom we are discoursing was beneath his rulers, by an irrevocable law of your nature, Potiphar and Pharaoh will always esteem Joseph. When Eudoxia, the empress, threatened Chrysostom with death he made the reply: "Tell the empress I fear nothing but sin." Such a scene as that compels the admiration of the world. There was something in Agrippa and Felix which demanded their respect for Paul, the rebel against government. I doubt not they would willingly have yielded their office and dignity for a thousandth part of that true heroism which beamed in the eye and beat in the heart of the unconquerable apostle. Paul did not cower before Felix; Felix cowered before Paul. The infidel and worldling are compelled to honor in their hearts, although they may not eulogize with their lips, a Christian firm in persecution, cheerful in poverty, trustful in losses, triumphant in

death. In find Christian men in all professions and occupations, and I find them respected and honored and successful. John Frederick Oberlin alleviating ignorance and distress; Howard passing from dungeon to lazaretto with healing for the body and soul; Elizabeth Fry going to the profligacy of Newgate Prison to shake its obduracy as the angel came to the prison at Philippi, driving open the doors and snapping loose the chain, as well as the lives of thousands of followers of Jesus who have devoted themselves to the temporal and spiritual welfare of the race, are monuments of the Christian religion that shall not crumble while the world lasts. A man said to me in the cars: "What is religion? Judging from the character of many professors of religion I do not admire religion." I said: "Now suppose we went to an artist in the city of Rome and while in his gallery asked him, 'What is the art of painting?' would he take us out in a low alley and show us a mere daub of a pretender at painting? or would he take us down into the corridors and show us the Rubens and the Raphaels and the Michael Angelos?" When we asked him, "What is the art of painting?" he would point to the works of these great masters and say, "That is painting." Now, you propose to find the mere caricature of religion, to seek after that which is the mere pretension of a holy life, and you call that religion. I point you to the splendid men and women whom this gospel has blessed and lifted and crowned. Look at the masterpieces of Divine grace if you want to know what religion is."

We learn also from this story of Joseph that the result of persecution is elevation. Had it not been for his being sold into Egyptian bondage by his malicious brothers, and his false imprisonment, Joseph never would have become a governor. Everybody accepts the promise, "Blessed are they that are persecuted for righteousness sake, for theirs is the Kingdom of Heaven," but they do not realize the fact that this principle applies to worldly as well as spiritual success. It is true in all departments. Men rise to high official positions through misrepresentation. Public abuse is all that some of our public men have had to rely upon for their elevation. It has brought to them what talent and executive force could not have achieved. Many of those who are making great effort for place and power will never succeed, just because they are not of enough importance to be abused. It is the nature of men—that is of all generous and reasonable men—to gather about those who are persecuted and defend them, and they are apt to forget the fault of those who are the subjects of attack while attempting to drive back the slanderers. Persecution is elevation. Helen Strick, the Scotch martyr, standing with her husband at the place of execution, said: "Husband, let us rejoice today; we have lived together many happy years; this is the happiest time of all our life; you see we are to be happy together forever. Be brave now, be brave. I will not say 'Good night' to you for we shall soon be in the kingdom of our Father together." Persecution shows the heroes and heroines. I go into another department and I find that those great denominations of Christians which have been most abused have spread the most rapidly. No good man was ever more violently maltreated than John Wesley—belied and caricatured and slandered until one day he stood in a pulpit in London, and a man arose in the audience and said: "You were drunk last night," and John Wesley said: "Thank God, the whole catalogue is now complete. I have been charged with everything but that." His followers were hooted at and maligned and called by every detestable name that infernal ingenuity could invent, but the hotter the persecution the more rapidly they spread, until you know what a great host they have become and what a tremendous force for God and the truth they are wielding all the world over. It was persecution that gave Scotland to Presbyterianism. It was persecution that gave our land first to civil liberty and afterward to religious freedom. Yea, I might go further back and say it was persecution that gave the world the great salvation of the Gospel. The ribald mockery, the hungering and thirsting, the unjust charge, the ignominious death, when all the force of hell's fury was hurled against the cross, was the introduction of that religion which is yet to be the earth's deliverance and our eternal salvation. The state sometimes said to the church, "Come take my hand and I will help you." What was the result? The church went back and it lost its estate of holiness, and it became ineffective. At other times the state said to the church, "I will crush you." What was the result? After the storms have spent their fury the church, so far from having lost any of its force, has increased and is worth infinitely more after the assault than before. Read all history and you will find that true. The church is far more indebted to the opposition of civil government than to its approval. The fires of the stake have only been the torches which Christ held in his hand, by the light of which the church has marched to her present glorious position. In the sound of racks and implements of torture I hear the rumbling of the Gospel chariot. The scaffolds of martyrdom have been the stairs by which the church mounted.

Learn also from our subject that sin will come to exposure. Long, long ago had those brothers sold Joseph into Egypt. They had made the old father believe that his favorite child was dead. They had suppressed the crime, and it was a profound secret well kept by the brothers. But suddenly the secret is out. The old father hears

that his son is in Egypt, having been sold there by the malice of his own brothers. How their cheeks must have burned and their hearts sunk at the flaming out of this long suppressed crime. The smallest iniquity has a thousand tongues, and they will blab out exposure. Saul was sent to destroy the Canaanites, their sheep and their oxen; but when he got down there among the pastures he saw some fire sheep and oxen too fat to kill, so he thought he would steal them. Nobody would know it. He drove these stolen sheep and oxen toward home, but stopped to report to the prophet how he had executed his mission, when in the distance the sheep began to bleat and the oxen to bellow. The secret was out, and Samuel said to the blushing and confused Saul: "What meaneth the bleating of the sheep that I hear and the bellowing of the cattle?" Ah! my hearer, you cannot keep an iniquity still. At just the wrong time the sheep will bleat and the oxen will bellow. Achan cannot steal the Babylonish garment without being stoned to death, nor Arnold betray his country without having his neck stretched. Look over the police arrests. These thieves, these burglars, these counterfeiters, these highwaymen, these assassins, they all thought they could bury their iniquity so deep down, it would never come to resurrection; but there was some shoe that answered to the print in the soil, some false keys found in their possession, some bloody knife that whispered of the death, and the public indignation and the anathema of outraged law hurled them into the dungeon or hoisted them on the gallows. Francis I., king of France, stood counseling with his officers how he would take his army into Italy, when Ameril, the fool of the court, leaped out from a corner of the room and said: "You had better be consulting how you will get your army back," and it was found that Francis I., and not Ameril, was the fool. Instead of consulting as to the best way of getting into sin, you had better consult as to whether you will be able to get out of it. If the world does not expose you, you will tell it yourself. There is an awful power in an aroused conscience. A highwayman plunged out upon Whitefield as he rode along on horseback, a sack of money on the horse—money that he had raised for orphan asylums, and the highwayman put his hand on the gold and Whitefield turned to him and said: "Touch that if you dare—that belongs to the Lord Jesus Christ." And the ruffian slunk into the forest. Conscience! Conscience! The huffian had a pistol, but Whitefield shook at him the finger of doom. Do not think you can hide any great and protracted sin in your heart, my brother. In an unguarded moment it will slip off the lip, or some slight action may for the moment set ajar this door that you wanted to keep closed. But suppose that in this life you hide it, and you get along with this transgression burning in your heart, as a ship on fire within for days hinders the flames from bursting out by keeping down the hatches, yet at last in the judgment that iniquity will blaze as before God and the universe.

Learn also from this subject that there is an inseparable connection between all events however remote. The universe is only one thought of God. Those things which seemed fragmentary and isolated are only different parts of that great thought. How far apart seemed these two events—Joseph sold to the Arabian merchants and his rulership of Egypt, yet you see in what a mysterious way God connected the two into one plan. So the events are linked together. You who are aged men look back and group together a thousand things in your life that once seemed isolated. One chain of undivided events reaches from the Garden of Eden to the Cross of Calvary, and thus up to the Kingdom of Heaven. There is a relation between the smallest insect that hums in the summer air and the archangel on his throne.

### WITH THE WITS.

He—Trudchen, dear, this kids tells you all I have to say. Have you understood me? She—Oh, please, say it again.—Deutsche Warte.

Why do they keep on saying that 'The villain still pursued her?' 'You see, he was a Philadelphia villain and has never caught up.'—Truth.

"Tore up your references! Why, you must have been crazy." "Shure, and you wouldn't have thought so if you had seen the references."—Life.

Dudely—What are you going to be when you are grown up, Bobby? Bobby—I'm going to be a man. What are you going to be?—Harper's Bazar.

Miriam—Don't you think my new hat a poem, Ned? Ned (critically)—From its height, dear, I should instead compare it to a short story.—Judge.

Teacher—Have you learned the Golden Rule, Tommy? Tommy—Yes'm. It is to do to other people like they would do to you.—Indianapolis Journal.

Spencer (vindicatively)—I've an old score to settle with you, Ferguson (blithely)—I know you have. That twenty you have owed me so long.—New York Herald.

Mrs. Shoppleigh—Is it any trouble to you to show goods? Mr. Cashcall—No, ma'am. But it's a good deal of trouble to sell them, sometimes.—New York Herald.

Foreman (through the speaking tube)—Where do you want that stuff about Turkey put? Night Editor (yelling back)—On the inside, of course.—Chicago Tribune.

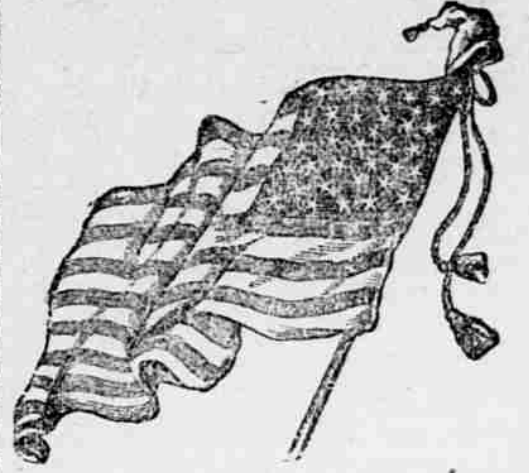
Mazzig—Blowier was just remarking to me that all he is owes to his mother. Gazby—Yes; and I understand that all he has he owes to his father.—Roxbury Gazette.

Tommy—When I'm a man I'm going to be a soldier. Mother—What! And be killed by the enemy? Tommy—Oh, well, then I guess I'll be the enemy.—Yale Record.

## RUINED FARMERS.

LOSSES OF A BILLION AND A HALF DOLLARS A YEAR.

Democratic Destruction of the Value of Farm Crops and Live Stock—Disaster Wrought by Free Trade Fanatics—Lessen Consumption.



We hereby give a brief summary of the aggregate losses to farmers in the value of their principal crops, and in their live stock since 1892.

Value.	1891.	1895.	1899.	Total values.
Corn, bu.	40.6	26.4	83.8	\$67,569,106
Wheat, bu.	33.9	50.9	517.7	237,938,938
Rye, bu.	51.8	44.0	53,542,000	11,964,826
Oats, bu.	31.5	19.9	331,312,377	153,655,068
Cotton, lb.	8.00	7.00	227,377,411	259,161,649
Hay, ton	48.39	8.35	111,119,000	383,185,615
Potatoes, bu.	67.3	26.6	83,475,000	78,981,501
Wool, lb.	17.0	9.0	52,238,236	26,486,705
Barley, bu.	54.0	38.7	40,500,000	19,312,413
Blackwheat, bu.	53.4	45.2	6,948,000	6,336,225
Tobacco, lb.	84	72	40,000,000	38,574,000
Totals.				\$2,139,134,479 \$1,810,712,597

a Dollars. b Cincinnati Price Current. c Clapp's.

Annual Loss on Crops in Four Years. \$738,721,879

### Depreciation in Live Stock Values.

Value per head.	Jan. 1, 1892.	Jan. 1, 1896.	Jan. 1, 1899.	Total values.
Sheep.	\$2.50	\$1.70	\$116,151,270	\$ 65,167,735
Swine.	4.60	4.35	241,031,415	186,529,715
Milk Cows.	21.40	22.55	151,378,132	363,555,435
Other cattle.	15.16	16.86	571,749,155	508,392,416
Horses.	65.01	33.17	1,067,593,626	501,149,186
Mules.	75.35	48.29	147,882,070	113,204,457
Totals.				\$2,461,755,678 \$1,757,924,081

Annual Loss on Live Stock in Four Years. \$723,829,574

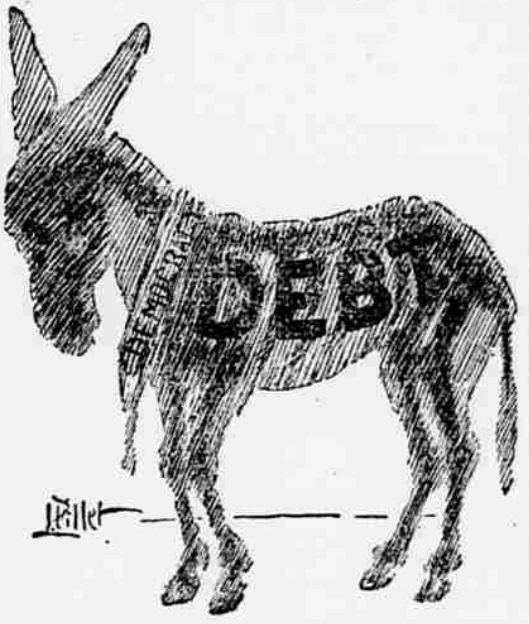
Annual Loss on Crops in Four Years. \$738,721,879

Total Annual Loss to Farmers. \$1,462,551,473

This stupendous loss of nearly a billion and a half dollars has fallen upon American farmers since the McKinley tariff period of 1891 and 1892. It takes no account of the shrinkage in the value of the rice crop, of the crops of nurserymen, of seedsmen, or of the enormous supply of farm truck from market gardens, or of our dairy products or hog products.

It is noteworthy that the aggregate annual shrinkage in values is practically the same for live stock as for the staple farm crops. This is interesting because many were inclined to attribute the losses in the value of live stock to some extraneous causes, whereas the fact that both live stock and staple crops have suffered equally only tends to strengthen the belief in the ruinous

### X Rays on X Roads.



effect of the "deadly blight" of Democracy upon American farmers.

Farmers are well aware of the disaster that has befallen them since 1892, and the cause of it. They have looked back with regret to the era of our greatest prosperity under the Protective tariff that bears the name of Hon. William McKinley. They have felt the effects of a lower tariff—a Democratic tariff, with its "touch" of free-trade upon our sheep and wool industries. They know that they need a restoration of the McKinley tariff rates upon their own products, and upon all other products and manufactures of the United States. Nothing less than this will restore to the farmer the conditions of 1890 to 1892. They demand; they insist upon; and they will vote for, next November, a restoration of a tariff policy that will not give less Protection to American farmers than the McKinley tariff did, because they want, and are in need of, a return to the McKinley protection period and its prosperity. They demand similar American statesmanship. Nothing less will satisfy them.

### How Connecticut Feels.

I beg you to make no mistake about the temper of the American people; they propose to bring about the return of that Protection under which there was work for all, and comfort for all; that Protection that shall fill our National Treasury and the pockets of our laborers; that Protection which shall keep our gold at home for the natural unforced redemption of our paper currency, and whatever policy puts itself in the way of such return will be smitten by the mighty hand of popular sentiment.—United States Senator O. H. Platt of Connecticut.

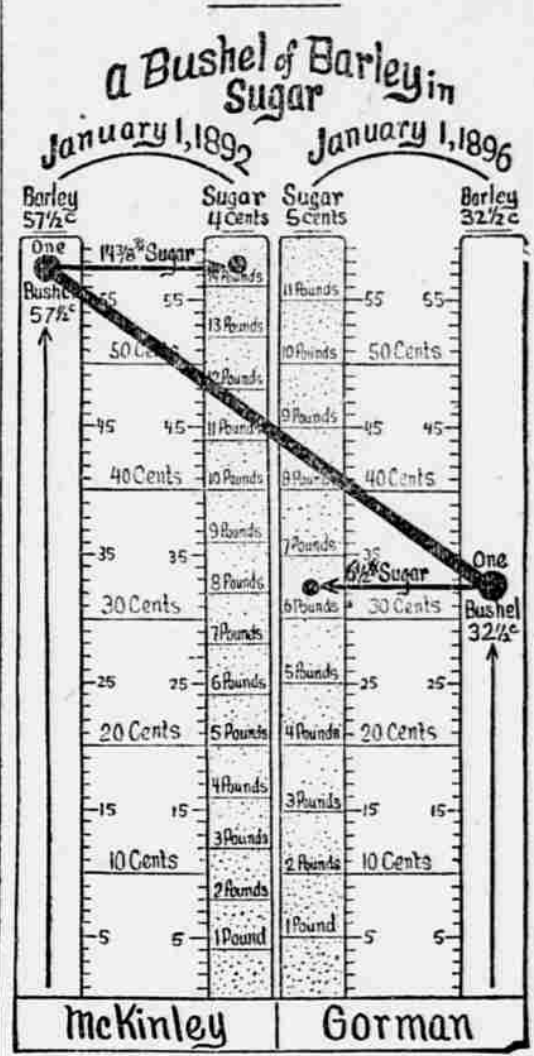
### End of the Free Trade Rope.

Representative Grosvenor said, in speaking of the present condition of National political affairs, that "there

never was a time in the history of the United States when there was greater demand for Republican statesmanship than there is now. Whether this Congress will be able to achieve anything I do not know, but I do know that the House of Representatives, with its great Republican majority, has already made an impression upon the business of the country." This is true. Whatever the present Congress shall be able to do, the people are confident that the Free-Trade party in this country has reached the end of its power to work destruction to American industries. The Gorman Tariff act may remain for the present inviting ruinous competition to American industries, but its doom is sealed; the hours of its life of destructive work are becoming less and less.

### Montana for Protection.

I am a firm believer in the policy of Protection to American labor and American industries. A large majority of the people of Montana are devoted to this doctrine, and they have consistently supported it, notwithstanding that they are purchasers of Protected articles generally and only receive a meager direct benefit through the duties on lead and wool. Their adherence to the doctrine rests on broad, patriotic views of enlightened national policy.—Hon. Thomas H. Carter, U. S. S., of Montana.



On January 1, 1892, the market price of No. 2 Milwaukee barley was 57 1/2 cents a bushel. Granulated sugar was quoted at 4 cents a pound the same day, therefore a bushel of barley was worth 14 1/2 pounds of sugar. Four years later, January 1, 1896, barley was worth 32 1/2 cents and sugar 5 cents. The farmer's bushel of barley could be exchanged for only 6 1/2 pounds of sugar.

### Pennsylvanian on Protection.

Hon. John Dalzell, M. C., of Pennsylvania, recently said: "What this country wants is more revenues through the custom houses, more men in the mines, more blazing furnaces, more factories, more mills, the music of more spindles, more and cheaper transportation facilities, a wider field for labor, an enlarged home market, more consumption to stimulate production, to increase wages and to decrease the hours of labor." These necessary and much desired conditions can only be brought about by a return to the policy of Protection to American industries, such as we enjoyed in 1891 and 1892, when our industries were protected and our treasury receipts were adequate to meet the requirements of the government.

### True Progress Possible.

True progress is only possible when the farmer finds the market for his produce in the neighboring towns, and the manufacturer a market for his goods among the surrounding farmers; hence the importance of such a policy to the Southern people as will result in the opening of our mines, the manufacturing of our timber and the utilization of the unsurpassed water power within our borders.—Hon. Jeter C. Pritchard, U. S. S., of North Carolina.

### Clothing for Farmers and Artisans.



How far local firms are justified in producing a showy but half-worthless cloth that will be sold to the American retail buyers—farmers, artisans and the like—is another matter. The possibility even a few years ago of manufacturing a cloth at 1s. 6d. per yard was scouted, but to-day there are makers to be found able to produce good-looking masses of the poorest shoddy, kept in form by low cotton warp, at from 1s. 3d. per yard.—Manchester, Eng., Guardian.

### How Revenue Works Round.

Where the Protective Tariff raises revenue it is serving the industries of the people. While it puts money into the public treasury it is furnishing employment to American labor.—Hon. Wm. McKinley.

## Spring Medicine

Your blood in Spring is almost certain to be full of impurities—the accumulation of the winter months. Bad ventilation of sleeping rooms, impure air in dwellings, factories and shops, over-eating, heavy, improper foods, failure of the kidneys and liver properly to do extra work thus thrust upon them, are the prime causes of this condition. It is of the utmost importance that you

## Purify Your Blood

Now, as when warmer weather comes and the tonic effect of cold bracing air is gone, your weak, thin, impure blood will not furnish necessary strength. That tired feeling, loss of appetite, will open the way for serious diseases, ruined health, or breaking out of humors and impurities. To make pure, rich, red blood Hood's Sarsaparilla stands unequalled. Thousands testify to its merits. Millions take it as their Spring Medicine. Get Hood's, because

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